sense; nov can He 'be conceived by means
of devotion, or virtuous prac'
tices " ; << He sees everything, though
never seen; hears everything though
never directly heard of. He is neither short
nor is He long, inaccessible
to the reasoning faculty ; not to be
compassed by description; beyond
the limits of the explanation of the Veda,
or of human conception" Vyasa
also from the result of various arguments
coinciding with the Veda,
found that the accurate and positive
knowledge of the Supreme Being
is not within the boundary of
comprehension, i.e., that what, and
how, the Supreme Being is, cannot be
definitely ascertained. He
has therefore in the second text explained
the Supreme Being by
His effects and works without attempting
to define His essence;
in like manner as we, not knowing the real
nature of the sun, ex-
plain him to be the cause of the succession
of days and epochs. (< He
by whom the birth, existence, and
annihilation of the world is regulated,
is the <(Supreme Being ". We see the
multifarious ^wonderful universe
as well as the birth, existence and
annihilation of its different parts;
hence, we naturally infer the existence of
a Being who regulates the
whole, and call Him the Supreme, in the
same manner as from the
sight of a pot we conclude the existence of
its artificer. The Veda,
in like manner, declares the Supreme
Being thus:'" He from whom
the Universal world proceeds, who is the
Lord of the Universe and whose
work is the Universe, is the Supreme

Being."

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" The fourteenth text of the second section of the third chapter of the Vedanta declares: " It is diyectly represented by the Veda, that the Supreme Being bears no figure nor form', and the following texts of the Veda assert the same, vis., {< The True Being was before all[91].

st The Supreme Being has no feet, but extends everywhere; has no hands yet holds everything, has no eyes yet sees all that is ; has no cars yet hears everything that passes." "His existence, had no cause". "He is the smallest of the small and the greatest of the great °, and yet iSf w fact, neither small nor great".

* » * ill *

" The following passages of the Veda affirm that God is the sole object of worship, viz., "Adore God alone" ; "Know God alone".

" Give up all other discourses ". And the Vedanta says that, " It is found in the Vedas s That none but the Supreme Being is to be worshipped^ nothing excepting Him should be adored by a wise man.' "

4t Devotion to the Supreme Being is not limited to any holy place or sacred country, as the Vedanta says : " In any place wherein the mind feels itself undisturbed, men should worship God '\ because